11: Lansdell--303 M-3 (1879) 1882 Yakut
116. 294, 854

"The Yakute women are clever in making up fur garments. When visiting a Yakute family, I was looking about for a souvenir, and could at first see nothing to buy. In the room hung a curious cradle, very nearly resembling a coal-scuttle, which, when travelling, they suspend at the side of a reindeer; but this was too large for me to bring away. At length the mater-familias drew out a box in which she kept her treasures. Among these were some large pieces of fur, each consisting of an immense number of the small pieces of white skin that are found under the squirrel's neck. No piece was so large as the palm of the hand, and she had sewn them together with great industry. These I bought, much to the disgust of her daughter, for whom they were to have made a dandy garment. I purchased also of the old lady what I prized more, namely, an 'itti,' or large cap, coming down with flaps at the ears. The crown is made of the skins of sables' feet, and it has a border all round of the fur of sables' tails. The sight of this, since my return, has often excited the admiration of my lady friends."

16: Great Britain Admiralty -- 168 [2] G-3 (no date) 1920 Yakut
116, 165, 583, 595, 854

"The marriage ceremony contains an exchange of gifts, the bridegroom brings kalym, the bride anna (dowry). When the Cossacks came, they found polygamy general, owing no doubt to the nomadic character of the people, the Yakut having a wife in every pasture; but this is not much practiced now, partly because the high price of the kalym is a deterrent, partly because girls die more frequently than boys in infancy, as they are not so carefully tended."

49: Findeisen -- 11 [3] E-1 (no date) 1930 Yakut
116, 854

In the first period [RCH: of his life i. e., the suckling age] the infant enjoys only the mother's attention. The fathers usually show evident aversion towards the children. The mothers love them with passion and tenderness, kiss and caress them, call them by pet names, and behave like our mothers. The interest of the fathers does not appear until the infant starts sitting and moving around. Then the falther will take it on his knees, talk and play with it; it happens that the child becomes the bone of contention between the parents as each of them wants to have it in his bed,

The place to sleep in for a child is an oblong bast cradle, provided with a protection roof at the head end. A piece of fur is used as a blanket. To prevent the child from falling out of the bed, several straps are fixed at the edge of the cradle, which are so put as to form a protective fence. Below the infant an old rag, some shavings, or some chopped, dried, mouldered wood are put; between the child's feet a little pipe is laid which is supposed to drain off the urine.

53: Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

the Yakut system of kinship is close to the systems used by a number of Turkic peoples.

The position of women both in the family and in public life was inferior. The husband, the head of the family, enjoyed despotic power, and the wife could not even complain of harsh treatment, which was a fairly common occurrence, if not at the hands of the husband, then at the hands of his relatives. A woman from another tribe, defenseless and lacking in all rights, was burdened with hard work when she became part of a new family.

The position of older people who were decrepit and no longer able to work was also difficult. Little care was shown for them, they were given little to eat and poorly clothed, sometimes even reduced to complete destitution.

The position of children, despite the fact that the Yakuts loved their children, as pointed out by many observers, was also rather unfortunate. The birth rate was very high among the Yakuts and most families produced from 5 to 10 children, sometimes as many as 20 or even more. However, the bad living conditions, poor food and inattention resulted in very high child mortality. Apart from their own children, many families, particularly those in which there were few children, often adopted children, whom they often simply bought from the poorer people.

Newborn babies were washed by the fire in the hearth and rubbed with cream. This operation was repeated fairly frequently later on. The mother breast-fed her child for some time, as long as 4 or 5 years, although in addition the child received a horn of cow's milk. The Yakut cradle was a long box made of thin, bent pieces of wood, in which the wrapped baby was placed, strapped in and left for some time, without being removed. The cradle had a groove to drain away the urine. Older children usually crawled about the earthen floor together with the animals, either half-naked or completely naked, and were left to themselves; sometimes they were attached to the table on a long strap to prevent them from falling into the fire. The children of the poorer people were trained to work from an early age, and had to carry out work according to their strength—such as collecting brush in the forest, looking after smaller livestock, and so on; the girls were trained in domestic duties. The children of the toyons received more attention, were mollycoddled and generally spoiled.

The children had few toys. These were usually wooden figures of animals, tiny bows and arrows, little houses and model utensils, made by the parents or sometimes by the children themselves; and the girls had dolls with model clothes, blankets, pillows and so on. The games of the Yakut children were simple and rather monotonous. The absence of noisy group games is characteristic; generally speaking, when the children of the poorer Yakuts grew up, they were quiet and sluggish.

Religion

Even in the second half of the 18th century, many of the Yakuts had been baptized, and in the 19th century all Yakuts were registered as Orthodox. Although the transition to Orthodoxy was motivated by and large by material considerations (various privileges and grants for those baptized), the new religion gradually became part of their everyday life. In the corner of their dwellings there hung icons; the people wore crucifixes (the large silver crucifix-type embellishments worn by the women are interesting), went to church and many of them, particularly